

THE NAVAL SERIES, COMES THE UNITED STATES LIFESAVING SERVICE, WITH NEARLY 700 BOATS.



OUT TO A WRECK.

duty may dictate. Whenever the keeper is absent, No. 1 assumes command, and exercises his functions. The rank of his men being fixed, the keeper assigns to each his quarters and prepares station bills for the day watch, night patrol, boat and apparatus drill, care of the premises, etc. The day watch is kept from sunrise to sunset by a surfman daily assigned to his duty, who is usually stationed in the lookout, and who if the patrol limits cannot be seen from there goes at least three times a day far enough along the shore to bring them into view. During thick and stormy weather a complete patrol like that at night is maintained. At the harbor stations, on the lakes, at the river station at Louisville and at other places where accidents are frequent there is connected with the lookout a gong by means of which the crew is alarmed when occasion requires. The day watch keeps a record of all passing vessels.

For the night patrol the night is divided into four watches—one from sunset to 8 o'clock, one from 8 to 12, one from 12 to 4 and one from 4 to sunrise. Two surfmen are designated for each watch. When the hour for their patrol arrives they set out in opposite directions along the coast, keeping as near as practicable to the shore, as far as the ends of their respective beats. If within communicating distance with an adjacent station each patrolman proceeds until he meets another from the next station and gives him a metallic check marked with his station and crew number, receiving in exchange a similar one. The checks thus collected are examined by the keeper, recorded in the journal

and returned to their proper stations the next night. If a patrolman fails to meet his fellow from the adjacent station, after waiting a reasonable time at the usual place of meeting he continues his journey until he either meets him or reaches that station and ascertains the cause of the failure, which, on his return, he reports to his keeper, who makes a record of it in his journal.

At isolated stations each patrolman is required to carry a clock within which is fixed a dial that can be marked only by means of a key which also registers the time of marking. This key is secured to a post at the end of his beat, and he is required to reach it and bring back the dial properly marked.

Each patrolman is equipped with a beach lantern and several red Coston hand lights. Upon the discovery of a wreck, a vessel in distress or one running dangerously near the shore he ignites by percussion his hand light, which emits a brilliant red flame. This serves the double purpose of warning the people on the vessel of their danger and of assuring them of success if they are already in distress.

For every weekday a regular routine of duties is appointed. For Monday it is drill and practice with the beach apparatus and overhauling and examining the boats and all apparatus and gear; for Tuesday, practice with the boats; for Wednesday, practice with the international code of signals; for Thursday, practice with the beach apparatus; for Friday, practice in the method adopted for restoring the apparently drowned, and for Saturday, cleaning house.

(Next in The Tribune's series of Uncle Sam's several "navies" will come the fleet of the lighthouse establishment, consisting of fifty seagoing vessels, all named after flowers.)

PLEASED WITH HIMSELF.

"My good man," said the professor of sociology, "you seem to be happy; would you mind telling me the reason for your happiness?"

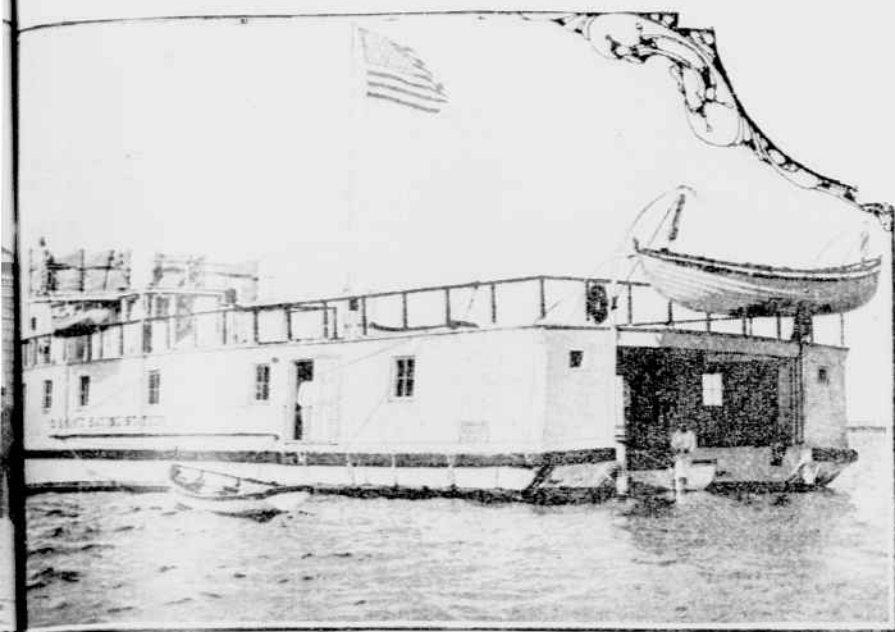
"O' wud not, sor," said the Irishman. "I hev just done three good deeds, and anny man who has performed three good deeds has raisin to be happy."

"Indeed he has," said the professor; "and may I ask what three good deeds you have performed?"

"Well, as Oi was coming past the cathedral this mornin', I saw a wumman wid a wee b'ir infant in her arms, crying thot hard it would melt the heart av a sthene. I asked her phat could be the matter. She answered thot for the want av tharree dollars to pay the fees she could not get the child baptized, an' it was a sickly child at thot, an' liable to die soon. I felt thot bad for her I pulled out the only tin dollars I had, and tould her to go and get the child baptized and bring me the change. She went inside refolein', and soon returned wid her face all smiles, give me my change, and went away hapin' blesin's on my head. Now ain't thot enough?"

"That's good," said the professor; "now, what were the others?"

"Others?" said the Irishman; "that's all."



CITY POINT LIFESAVING STATION IN BOSTON (MASS.) HARBOR.



DRILL WITH AN OPEN SURF BOAT.

FLIPPING FLAG OF THE LIFE-SAVING SERVICE.



PUTTING OFF TO A WRECK.

REMNANTS OF ISRAEL.

Scattered to Many Remote Parts of the World.

By Professor A. S. Isaacs, New York University.

It is commonly supposed that the Jews of the present day world are limited to types familiar in Europe, America and throughout the Orient, without including the stage Jew or the Jew of the comic weeklies. That scattered remnants, mysterious and remote in origin, peculiar in appearance and traits, can be found in most distant portions of the globe, and that these are a never failing subject of interest to the ethnologist and historian, is a fact less generally known. To refer to them as the missing descendants of the long lost ten tribes is comparatively easy, but it is no satisfactory or scientific solution. It is hardly necessary, however, in most instances to presuppose so remote an ancestry, as considerable light has been thrown in recent years on their origin and characteristics.

Of these remnants of Israel the Falashas, of Abyssinia, lead the list in numbers and interest. They had long been known under various names, but have usually been termed Falashas or emigrants. Various traditions of their origin have been preserved—some trace them to the time when Menilek, the son of Solomon, and the Queen of Sheba left Jerusalem; others to the period of Israel's captivity under Shalmaneser, or after the capture of Jerusalem by the Romans. It was in 1868, however, that a more probable identification was given by Joseph Halévy, a French Orientalist of distinction, who published the story of his visit to Abyssinia. He was of the opinion that the Jewish element in the Falashas can be derived from the Himyarites captured in Ethiopia, who took refuge in the mountains and converted a part of the Agaus, whence the Falasha type. They form an active element of the population, being masons, builders, smiths, traders and agriculturists. Darker than the people among whom they dwell, their religion is Messianic, based upon the Ethiopic version of the Pentateuch—they have no knowledge of Hebrew. They keep the Sabbath, the Passover and other holy days, with many Jewish ceremonies, some modified. Their history, despite palpable legends and exaggerations, is of undoubted antiquity. Their conversion has been attempted of recent years by Protestant missionaries, but as yet without important results.

Of no less striking interest, although limited in number, are the Black Jews, or Beni Israel, native Jews of India. These date their origin from 1,699 to 1,899 years ago. They were first brought to the knowledge of Europeans at the same time with intelligence of the white and black Jews of Cochin, on the coast of Malabar, by Christian missionaries at the beginning of the nineteenth century. Since 1826 they have been fully restored to Judaism, have their schools and synagogues, are physically strong, are welcomed as soldiers, and have gained rank in the British army in India, while they are active in various trades. They are less than nine thousand in number, the majority residing in Bombay. As to their origin, although they claim a pure Jewish descent, they are probably the result of mixed marriage with their neighbors. Their native name signifies "Saturday oil pressers," thus alluding to their distinctive Sabbath and their chief occupation. Long before they were adopted by their European brethren as of the house of Israel, they kept the most important Jewish festivals and observances with names in Malabar. They had revivals of Judaism about nine hundred years ago, and in 1796, 1812, and 1836. Of recent years the Sassoon family, the Rothschilds of the East, has been a potent factor in the uplifting of the Beni Israel, who will not be allowed to relapse into their olden aloofness and ignorance.

The Samaritans, who occasionally are written about by some traveller and whose customs have been often described, in their present sad decline illustrate the usual fate of those who leave the parent stem. They reside at Nablus, the ancient Shechem, in Samaria, and have become reduced in number to about one hundred and fifty persons, of marked Jewish physiognomy. They are rapidly dwindling, owing to the hard struggle for existence and their aversion to marry outside of their own number. Their doctrines are a blending of old Israelitish belief and Moslem influences. They possess no learning and are despised by the Jews, although so closely allied—the antipathy is of long continuance—but they will always prove a subject of deep interest to students of the Bible and of Semitic lore in general.

Renewed attention has been given the last year or two to the old Jewish colony at Kai-Fung-Foo, province of Honan, China. A successful effort was made by the Jews of Shanghai to enter into communication with them and to restore the few survivors to Judaism. A remote antiquity is claimed for these Chinese Jews, and doubtless their traditions go back many centuries. A recent visitor to the settlement found only about one hundred in the colony and saw the site of their once splendid synagogue—a water hole, with a stone dated 1180 A. D. beside it, which records the rebuilding of the temple after the destruction of

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"I understood you to say you had performed three good deeds."

"And so I did, don't you see? I dried a widow's tears—that's wan; I saved a soul from purgatory that's two; and lastly, I got sivin good dollars for a bad tin, and if thot wouldn't make you happy thin you are hard to please."—Lippincott's Magazine.

WHEN YOU'RE MARRIED.

"Yes," said Thomas W. Lawson, during a discussion of the March panic, "the stock market is a guileful maze. It is like some men's marriages."

"Mr. and Mrs. Smith, lunching at the Waldorf, met Mr. and Mrs. Jones."

"Smith," said Jones, "we had a great time at the club last night. Sorry you missed it, old man."

"Mrs. Smith gave a start, and after the Joneses' departure, she said, in an odd voice: "John, you told me you spent the whole evening at the club."

"So I did, dear," said her husband, ready. "And the reason Jones didn't see me there was because he wasn't there himself. Trying to deceive his wife. I suppose."